Tasks will be accomplished without difficulty if recited excessively.

80. At-Tawwab
(The Acceptor of Repentance)

"Allah loves the sound of His servant's repentance more than you can imagine. Each time you turn back to Him in contrition, there is celebration in the heavenly realm."

- Dhun-Nun al-Misri (796-859 CE)
Source: Recorded in Ibn Arabi's "Futuhat al-Makkiyya"

Allah will grant taufeeq of sincere repentance to a person who recites this Beautiful Name of Allah 360 times daily after offering Salaat Duha.
Reading it 10 times in the presence of an oppressor will safeguard the reader from his oppression - Al Hisnul Hasin

BI'ISMIHI TA'AALA

Asmaa ul Husna

—

The Most Beautiful Names of Allah ﷻ

Ml.Moosa Kajee

AT-TAWWAAB ﷻ (THE OFT-RETURNING ﷻ)

At-Tawwaab ﷻ is that Being who creates causes for His servant to repent over and over, Allaah ﷻ reciprocates by accepting their repentance.

Allaah ﷻ has named Himself Tawwaab because He ﷻ creates the desire to repent over and over in the heart of His servants, creates the means towards it and redirects them from the path He ﷻ dislikes to the path which He ﷻ is pleased with. This He ﷻ does by showing them His signs, sending to them His warnings, and informing them of His punishments and retribution, until the time arrives when they recognize the evil of their sins, and are overcome by fear of His warnings, thus causing them to repent.

Similarly, He ﷻ has named Himself Tawwaab because He ﷻ accepts the repentance of those who turn towards Him.

The proof of the first type is in the verse, “Then He turned towards them so that they repent.” The proof of the second type is, “The one who repents after his wrongdoing, then he corrects his matter, Allaah ﷻ will definitely forgive him.” Due to these two meanings, Allaah ﷻ is called At-Tawwaab ﷻ.

Rasulullaah ﷺ said, “When a servant acknowledges his sin and then seeks forgiveness, Allaah ﷻ will forgive him. (Bukhaari)
Rasulullaah ﷺ said, “Allaah ﷻ extends His hand at night so that the sinner of the day may turn to Him in repentance, and extends His hand in the day so that the sinner of the night may turn to Him in repentance. [This continues daily] till the sun rises from the west [i.e. before the day of Resurrection].” (Muslim)

Allaah ﷻ loves to forgive. Rasulullaah ﷺ said: “Allaah ﷻ is more pleased by the repentance of His servant than one of you who finds his camel after having lost it in a deserted land.” (Bukhaari, Muslim) Another narration states: “Allaah ﷻ is more pleased by the repentance of His servant than one of you who was on his camel in a deserted land. The camel slipped away from him together with his food and drink that was loaded on it. He becomes despondent of finding it and goes to a tree and lies down in its shade, having no hope of finding it. While he is lying down, he suddenly sees his camel standing before him. He holds it by its reins and exclaims out of extreme joy: ‘O Allaah! You are my servant and I am Your Lord.’ He errs because of his extreme joy [at finding his camel].”(Muslim)

Besides Allaah ﷻ, no other person has the prerogative to accept the repentance of any person or forgive him. No aalim, spiritual guide or faqeer can forgive any person’s sins. The most they can do is supplicate on one’s behalf. It is only Allaah ﷻ who can forgive.

Allaah ﷻ states,

وَ هُوَ الَّذِیْ یَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَیَعْفُوْا عَنِ السَّیِّاٰتِ وَیَعْلَمُ مَا تَفْعَلُوْنَ

And He is the one who accepts repentance from His servants, erases their sins and knows what you do. (Shuraa)

No matter how sinful one is, if he is sincere, Allaah will forgive him. Rasulullaah ﷺ said: “There was a person from the nations before you who had killed 99 people. He inquired about the most knowledgeable person and was referred to a monk. He went to him and informed him that he killed 99 people and whether there was any possibility of repentance for him. The monk replied: ‘No.’ He then killed the monk and thereby killed 100 people. He again inquired about the most knowledgeable person and was referred to a scholar. He informed him that he killed 100 people and whether there was any possibility of

repentance for him. The scholar replied: 'Yes. There is none who can come as a barrier between you and repentance. Go to such and such place for there are such people there who engage themselves in the worship of Allaah ﷻ. Join them in the worship of Allaah ﷻ and do not return to your town because it is an evil place.' The man then headed for that place. When he was halfway, death overcame him. The angels of mercy and the angels of punishment disputed among themselves with regard to his fate. The angels of mercy said: 'He came repentant, turning with his heart to Allaah ﷻ.' The angels of punishment said: 'He never ever did any good.' An angel then came to them in the form of a human. They appointed him as an arbiter between them. He said to them: 'Measure the distance between the two places. To whichever of the two he is closer, he should be considered to be of that place.' They measured the distance and found him to be closer to the place to which he was heading. The angels of mercy therefore took his life away."

Another narration of Bukhaari states: "He was closer to the good town by one hand span. He was therefore included among its people." Another narration states: "Allaah ﷻ commanded the evil place to move further away and the good place to come closer. He then said: 'Measure the distance between the two places.' They found him to be closer to the good town by one hand span. He was therefore forgiven." Another narration states: "He turned towards it with his chest." (Bukhaari, Muslim)